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SERMON

DELIVERED AT THE OLD SOUTH CHURCH, BOSTON,

JUNE 7, 1819,

ON THE EVENING PREVIOUS TO THE SAILING OF THE

REV. MIRON WINSLOW, LEVI SPAULDING, AND HENRY WOODWARD, & DR. JOHN SCUDDER,

AS

MISSIONARIES TO CEYLON.

BY MIRON WINSLOW, A. M.

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SERMON.

PHILIPPIANS ii. 21.

"For all seek their own, not the things which are Jesus Christ's."

The Christian religion, in distinction from all others, is the religion of benevolence. Its divine Author, when a world was perishing and there was no eye to pity, left the mansions of heaven and came into this dark world to sojourn among his creatures—his enemies, and die that they might live. When all we like sheep had gone astray, on him was laid the iniquity of us all: he was wounded for our transgression; he was bruised for our iniquity; the chastisement of our peace was upon him; and by his stripes we are healed. By his humiliation, in which he was despised and rejected of men, and by his bitter sufferings, in which he had not even the consolation given to his faithful followers in the hour of anguish, he purchased everlasting redemption for all who believe in his name; raising them from the ruins of the fall, and placing them on thrones at his right hand. Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins.

The spirit of benevolence thus exhibited is the

spirit of Christianity. Christ commanded his followers to love one another even as he had loved them—with a disinterested love stronger than death and superior to all the narrow distinctions of family, sect, or nation. They were not to love their friends only, but their enemies; not themselves, but their neighbours as themselves. He taught that all men are brethren; that they should live together as members of the same family, sympathizing in each other's joys and sorrows, and seeking not every one his own, but every one his neighbour's good. As he had laid down his life for them, so they ought to lay down their lives for each other. This was the *new* commandment he gave unto them; new as to its extent, and the motives which enforced it. Men had before been commanded to love one another. It was required by the Mosaic law, and indeed by the light of nature; but not to love one another even as Christ had loved them: such love had never been displayed in the universe, and could, therefore, have no existence even in idea.

On this principle was Christianity founded: a principle at once the most simple and the most grand ever presented to human contemplation:—simple, because easily applied—"do unto others as ye would that others should do unto you;" and grand, because in leading each individual to seek the best good of all, it prevents all clashing of interests, and like the principle of gravitation in the natural world, secures harmony to the whole system. Each individual has his appropriate circle, but all revolve round a common centre, to which they are attracted by the love of benevolence.

Opposed to this principle is the spirit of selfishness, which makes *all seek their own.* In the natural man it

is predominant; entering into every feeling and graduating every desire. He confines his views to the narrow sphere of private interest, and revolves round himself as his own centre. The remains of it are found in Christians; they *all seek their own.* In proportion as the heart is unsanctified, selfishness retains its dominion. It displays itself even in the concerns of religion. The *private Christian* satisfies himself with seeking his own salvation, almost regardless of the multitudes around him, perhaps within his influence, and certainly within the reach of his prayers, going blindfold to destruction. The *minister of the Gospel*, who professes to be exclusively devoted to the good of the Church, and who ought to embrace the most extended plans of benevolence, too seldom lifts his eye beyond the horizon of his own parish. Be it the merest hamlet of the country, to him it is the centre of creation. It engrosses all his thoughts. He cannot talk of doing good abroad, while there is any thing to be done at home. Even those, who are most active and enlarged in their charities, have something of this spirit. A man fixes on a plan for doing good—it interests him—he pursues it ardently. By bringing it frequently before the mind, it magnifies and soon fills the whole vision. The consequence is, an almost entire devotedness to this single object. No matter what it is, there is scarcely any other method of doing good; none certainly to be compared with this.

But it may be said, this is not selfish. God has so formed us that we must operate where we are; he has made it our duty to seek first our own salvation and then principally that of our neighbours and of those more immediately within the sphere of our influence. We pro-

mote the best good of the whole by advancing the interest of the several parts. It is granted that we must operate where we are, and that charity properly *begins* at home; but it is *not* granted that we should confine our views to the scenes immediately around us; much less that we should seek our own good, or the good of our friends, to the manifest injury of the more distant parts of the human family; nor is it allowed that if charity *begins* at home it will of course *end* there. That principle of our nature, which magnifies the objects in which we are engaged, and enables us to concentrate all the powers of our mind upon them, with an intensity, scarcely less, than if there were no other in the universe, is indeed the main spring of great operations; but when it is not regulated by the best good of the whole system, it is dangerous, and produces at best but a selfish benevolence.

To the want among Christians of that spirit, which is the distinguishing characteristic of their religion, is to be attributed the indifference with which they have too generally regarded the conversion of the Heathen. We have seen that it is the office of benevolence to embrace the whole world; but since the Apostolic age nothing like a general, zealous, persevering effort to propagate Christianity abroad, has been known. Within the last thirty years, the spirit of Apostles and martyrs, which (if we except its existence in a few unassuming Moravians and a self denying Brainerd, or Swartz) had slumbered in the church for ages, has indeed revived, and we behold a day which kings and prophets have desired to see and have not seen it. But still it may be said of Christians in many places, "*All seek their own.*" The American churches fall too directly under this cen-

sure. Though something has been done by them, it is nothing to the necessities of the heathen, or to our means of supplying them ;—it is nothing to our proportion for the conversion of the world. Were a distribution to be made of the heathen to the various Christian nations, not less, probably, than one hundred millions would fall to our share. To enlighten these, the American and Baptist Board have sent out sixteen missionaries—*sixteen missionaries* for a *hundred million* souls ; not *one* to *six millions.*

It may however be replied, we *ought* to seek our own, since there is so much to be done at home. We have a population already vast, and increasing with unexampled rapidity, and but poorly supplied with the means of instruction. Large districts are entirely destitute. Shall we then let our own country degenerate into paganism to extend the gospel into foreign lands ; or go through fire and water to convert a distant heathen, when we have enough of them at our own doors? Strong language is sometimes used on this subject, and though there is in the christian public a pretty general *approbation* of foreign missions, there is not that decided and firm conviction of their immense importance, which awakens every energy to the work. On the contrary, there is probably among some, who patronize the present system of operations, a secret misgiving as to the expediency of what they are doing, and some question, whether we should not on the whole confine ourselves to this country. It is my present object to show that the American churches cannot be justified in thus seeking their own ; and to do this I would offer to the attention of this audience. for the last time, the following considerations.

I. *There are others more in want.* In casting our eyes over the map of the world, we cannot but be struck with the fact, that the countries enlightened by the Sun of Righteousness are the only bright spots of the picture. All around is darkness, a darkness, compared with which, the most obscure gloom of Christianity is noon-day. If by this is meant that there is much practical atheism, or a wilful ignorance of almost the whole system of revealed religion, it is true, lamentably true. Yes, within the sound of every church bell, there are many who rarely, if ever, enter the house of God; and within the reach of every preacher's voice, there are multitudes, who have had line upon line and precept upon precept, that now need to be taught the first principles of the doctrines of Christ. In the corner of almost every parish may be found whole families, who, for ignorance of God, may well be called heathen. It is likewise true that there are many deplorably destitute of the means for instruction. Populous portions of our country are without a church. The stated ordinances of the gospel are unknown. Many do not and cannot hear a sermon for years. But compare their situation with that of Pagans. They have, or *may* have, the Bible, and generally they can read it. They have various religious books. Most have some christian friend to instruct and warn them; and, occasionally, they hear the word preached. When they have no preaching, they can, and generally do, meet together on the Sabbath and read a sermon, which is no despicable substitute for ministerial service. Indeed, on such destitute places God has in many instances poured out his Spirit, and revived his work to show that he can make his truth omnipotent, though exhibited at some disadvantage.

Such is not the condition of the poor Pagans. To say nothing of the comparison in another point of view;—to omit mentioning their *social state*, their want of civilization, usually connected with the want of Christianity; their barbarity in torturing their prisoners taken in war, in murdering their parents when they become aged and infirm, and in destroying their infants when they find it difficult to maintain them; their destitution of domestic happiness, in consequence of the debased condition of females, who are treated as the merest slaves; their intellectual degradation, by which they are in many countries, brought down nearly to a level with the brute—and to omit mentioning their *moral state;* passing that dark catalogue of crimes, which are not only committed unblushingly in the face of day, but are boasted of as virtues—omitting all these, it is sufficient to consider them as *religious beings.* Even here, I shall not attempt to describe the temporal wretchedness always attendant on idolatry. You might go to India, to the followers of Brahma, and see here a devotee stretched on a bed of iron spikes, and there hanging by the heels over a slow consuming fire. At the temple of Juggernaut, you might see the fields, for leagues around, whitened with the bones of pilgrims. As you stand witnessing the scene of the idol feast, amidst tens of thousands of worshippers, raising a horrid din of trumpets and drums and voices, while they move the god on his car, one trembling pilgrim presses through the crowd, throws himself before the wheels of the car, and is instantly crushed to death. In one of your solitary walks you see a collection of people at a distance. You approach. It is a funeral; but alas, of the living with the dead. On a pile of wood you see a corpse laid out. But what sad figure is that, so like

the image of despair, which approaches and almost fainting walks with unsteady steps around the pile. It is the wife of the deceased. Observe her countenance; pale as the winding sheet of her husband. See her eye now fixed without meaning on the ground, now raised, full of anguish to her dead partner, as if saying, do you require this sacrifice? or cast with an imploring look on the spectators, intreating their aid. But she must die. With one distracted effort, she mounts the pile, and throws her arms around the corpse. Her own son, with averted face, lights the fire; and while you see her perhaps struggling in the flames, you hear from the back ground the cries and sobs of her children, now doubly orphans.

Nothing of all this is seen in our favoured country. Though our own Mississippi does indeed roll its tide through a moral desert, yet it does not, like the Ganges, carry on its bosom the aged parent, thrown into it by his own children, while struggling for life, nor convey down its stream the helpless, shrieking infant, into the mouth of the crocodile. No! most of the temporal blessings, which Christianity confers, are enjoyed, even by the destitute in our country; for they breathe a Christian atmosphere.

But it is simply as destined to eternity, that we ought rather to compare the heathen with ourselves. While the most uninformed among us know that there is a God and a future state, the pagan is almost entirely ignorant of both. He looks upward to an empty heaven, as to one peopled with an infinity of gods of the most despicable, and sometimes of the most malignant character. These gods he may *fear*, but he cannot *love*. His devotion, therefore, has no soul—it is the tribute of a slave

to his tyrant. Happier would he be, if like the brutes, he were not a religious being. They may tremble under a beating storm, or when they see an axe raised to slay them, but they have no dread of futurity, no fearful looking for of judgment and fiery indignation from some unknown being, whom they feel that they have offended. If they do not look downwards into a bottomless grave, their views of a future state are so indistinct as to inspire terror and not hope. When they approach the silent mansion, no angel whispers peace, no seraph invites the sister spirit, no Saviour supports the sinking soul through the gloomy valley. All is dark and comfortless, unless they have made a fancied atonement for their sins by the most cruel sufferings.

But to complete the climax we must look into the eternal world. We must remember that the heathen have souls—souls like ours, each of which is capable of an infinite progression in happiness or misery, capable in some period of eternity of enjoying more happiness, or enduring more misery, than ever has been enjoyed or endured by all our race since the creation. Is it said, this happiness may be theirs—they may be saved through the merits of the Redeemer, though they have never known him. They may have a heart which would accept him were he made known? This is *possible*, but not *probable;* at least is it probable that many of the heathen have any thing like the temper of heaven, without which they could not be happy there? Read their history. Is not almost every page stained with pollution, every sentence written in characters of blood? Are such men preparing for a holy heaven, into which no unclean thing can enter? Are they here beginning the worship of heaven? What saith the Scripture?

"The things which the Gentiles offer they offer unto devils, and not unto God." Does God still regard them with such favor, that he will in some way, unknown to us, fit them for heaven? What does his former dealings with idolators declare? Let the destruction of the old world, let the flames of Sodom and Gomorrah, let the terrible judgments on the Israelites, when they wandered after other gods, yea, let his own express declaration, 'Idolaters shall have their part in the lake that burneth with fire and brimstone,' give the answer. It cannot certainly be denied, that the general representation of the Bible concerning the heathen world is, that they are going down to perdition. If still, the thought of such vast multitudes sinking into hell, without any knowledge of the only name given under heaven by which they can be saved, seems inconsistent with the goodness of God, we are to remember, that they, with all our fallen race, *deserve* eternal misery; that the provisions of the Gospel are wholly gratuitous, God being under no obligation to communicate them to any; and if not to any, certainly not to all; that he has a right to choose whom he will to salvation, and if he leaves whole nations to *perish*, it is right. We are to remember, too, that he has appointed to sanctify men through the *truth*, putting this honour upon his word to make it the instrument of preparing men for heaven; and that if he designs to save the heathen, he could easily save them in this appointed way by extending to them the Gospel. He is not driven to the necessity of making different terms, to different parts of the human family.

It is true the heathen are to be judged according to the light they have; they cannot be condemned for rejecting a salvation which was never offered them; but

they *may* be condemned—they *will* be condemned for putting out the light of nature—"*That when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened,*"—changing "*the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things —These not having the law, are a law unto themselves.* By this they will be tried, and who dare say, that by this they will stand acquitted, when God says, "*For as many as have sinned without law shall also perish without law?*" But to take the very lowest ground, allowing it possible that the heathen stand some chance of salvation, yet no one will say it is not far less than that of our most destitute inhabitants, so that in this momentous respect they are surely more in need.

II. *We may do something for the heathen without interfering with other duties.* It is not my design to disparage any exertions for our destitute at home. On the contrary, were my ability equal to my desire, I would speak on this subject in tones which should reach every village, and electrify every church and Christian in our country. I would say, look at the tide of emigration, rolling into your western wilderness. Its broken waves show scarcely the vestiges of the religious institutions, most dear to the Christian. Look at the new settlements, the germs of future cities, springing up in the midst of almost every forest, nearly without the light of the Gospel. Observe the rapid increase of our population, destined at no distant period to exceed that of all Europe, and then that comparative diminution of means for instruction, which threatens an alarming deterioration in our moral and religious character, and a relapse

almost into Paganism. Do not these things call to action? Other nations have gradually risen from the savage to the civilized state, we seem by permitting our population to outgrow our literary and religious institutions to be merging civilization into barbarism. Certainly every nerve should be strained to stop our downward course. Bible Societies and Tract Societies should be supported—Sabbath Schools and Bible classes established—Domestic Missionary Societies aided, and the extending plans for educating pious young men and planting them in our waste places, receive a liberal patronage. But while these things are done, the heathen should not be forgotten. If they are removed from us to a greater distance, they are more in need, they are more wretched, than our own countrymen; they should come in for a *share* of our charities. We need not make any comparison between the claims of the different objects, they were designed to go together. All are parts of one great system.

The resources of the church are amply sufficient for all these objects. Let Christians inscribe "*holiness to the Lord*" on their possessions—let them deny themselves for the church—let them labour, working with their hands, that they may have to give to him that needeth, and there would be no failure or deficiency in the bank of charity. How much might be added to the means of almost every one by a little extra industry; how much by strict economy; how much especially by the retrenchment of superfluities. Christians have not yet entered on this system; they live with the world, and run into nearly the same extravagancies of expense. By a little retrenchment in articles of dress and living, great sums might be collected for the Lord's treasury.

Were Christians to devote as great a proportion of their income to the service of religion as did the Jews; or were they to give one tenth, which was what this nation gave only to their priests, it would be amply sufficient for all the present demands of benevolence. Besides, giving would not impoverish. He who holds the winds in his fists, who commandeth the sun and it shineth not, could easily by giving the merchant a favourable voyage, and the farmer a fruitful harvest, abundantly repay the church for all its expenditures in his service; and he *will* do it. Give and it shall be given, good measure, pressed down and running over, will the Lord pour into your bosom. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

III. *To confine our operations at home is not the best method of increasing our own strength.* There is a principle of reaction in efforts abroad, which causes them to return with redoubled effect upon the church at home. This might be expected from the nature of benevolence, which always increases by exercise. But there is another principle concerned. The mind of every man contracts to the littleness, or expands to the magnitude of his object. So it is with the church. When a single plan of benevolence is before the christian public, it excites but little interest, and receives a patronage probably inadequate to its success; but extend your scheme—present methods of doing good sufficient to employ all the resources of the church, and you rouse her dormant charities; you secure a more liberal support for all than any single object would have received by itself. There is a community in the objects of benevolence. Like the different parts of an arch they support each other. Un-

questionably there is a limit, beyond which, this would not hold, but it is only the limit of ability. So far as the means of the church *can* be increased, they *will* be increased. We have, by no means, yet arrived at the extreme point of salutary effort; and every step, by which we are drawn towards it, promotes the interest of religion at home.

Benevolent operations abroad have a peculiar influence, because they excite a general interest. The people of the world see in them, that Christians believe their religion of some importance, since they are striving to communicate it to others—the infidel too finds he can no longer tauntingly ask, "How is it that this divine religion is confined to a little corner of the globe?" and the church is roused by its own efforts to a spirit of fervent and united prayer, the effect of which is to raise the standard of piety, and bring down the influences of the Holy Spirit. Witness the revivals of religion in our country, and the concert of prayer, in which our churches unite their sacrifice with the cloud of incense that rises with the sun on the farthest East, and as the day rolls on, ascends from the shores of Africa, Europe, America, and the Islands of the sea. In this, and various other ways, the light, which the church scatters abroad, is reflected back upon itself with increased brightness. The promise of God is fulfilled, "He that watereth, shall be watered also himself."

The history of our churches for a few years past proves, that the spirit of foreign missions is a spirit of life, which animates every part of the body religious. The whole system of benevolent operations, by which so much is doing to instruct the ignorant, guide the erring, and reform the vicious. was first set in motion by

commencing missions abroad. It may be said, however, "We grant there are important benefits connected with efforts abroad, but were the same efforts made at home, were the money, expended in foreign missions, devoted to domestic purposes, more good would be done at least in this country." This seems to be a very natural conclusion, and by those who cannot extend their views beyond this country, it may be thought an unanswerable argument against efforts abroad; for no matter to them how many heathen are converted, provided it causes one less convert among nominal Christians. The soul of an Indian or Hindoo is not surely worth half as much as that of an American. But it is to be remembered, that the same efforts *cannot* be made at home. The money expended in foreign missions cannot be devoted to domestic purposes, for it cannot be obtained. No one surely need be told, that many contribute for the heathen more than they would contribute for any domestic object. Besides, on the principles already established, it may be safely assumed that no diminution whatever of the funds for domestic churches is occasioned by extending ourselves abroad. Look back on our churches as they were when their resources were confined within themselves. Were there more exertions then than there now are, for the destitute at home? Far from it. Do you say the difference is to be attributed to other causes—to the progress of benevolence? Look then at those portions of our country that have not yet imbibed the spirit of foreign missions. Are they exerting themselves most actively in converting our own heathen? On the contrary, is it not undeniable, that the churches and individuals, who contribute most liberally for the heathen, are the very churches and individuals most

ready to every good work at home. *Facts* on this subject are worth a thousand speculations, and to facts I appeal. No candid observer of the progress of events will find any difficulty in believing, that were the channels now opened into the heathen world to be stopped up, the stream of charity would set back only to stagnate in the church. If the spirit of foreign missions first excited the christian action of the day, it may certainly be expected, should we destroy its impulse, the wheels would soon begin to drag heavily, and the church sink into something of its former lethargy. But if confining our operations at home is not the best method of increasing our *own* strength, much more,

IV. *It is not the best method of promoting the universal diffusion of Christianity.* The plea is sometimes made that the American churches would do most towards the conversion of the world by first concentrating their efforts for the conversion of their own heathen, that they may hereafter come with more vigour to the work. But if they could not in reality increase their strength by this means, if this would be increased most effectually by exercise, the argument is futile. A military general might teach us a lesson on this subject. Does he, when contending for the dominion of nations, wait the enemy at home, or wholly employ himself in taking a few redoubts in a territory of which he has possession? Does he not carry the battle into the enemy's country, march to the capital, assail its bulwarks, and plant a victorious standard on its citadel? So should the soldiers of the cross. Their weapons are mighty through God to the pulling down of *strong holds.* They should therefore direct their most vigorous efforts to the place where Satan's *seat* is. They must not remain at

home until all around them are loyal subjects. Let them secure the *principal* fortresses, and the rest will fall of course. The Apostles acted on this principle. They did not continue in one city, until all its inhabitants were converted; nor in India, until a principal part of the Jews became Christians. No! "they went forth and preached every where." When they had planted the Gospel in one city, they hastened to another, and this at the command of Christ, "Go ye into all the world and preach the gospel to every creature."

Any supposed want of success hitherto is no objection to repeated efforts. He is but a poor general who is discouraged by a single bad campaign. If he loses a few soldiers, he has only to recruit them; if a thousand, or ten thousand are cut off, their places may be instantly supplied by others, ready to march to the same destruction. Oh, when shall the champions of the cross have the same intrepidity!

But there is a mistake on this subject. Missionaries have not gone out to be defeated. They have sometimes had to learn by losses, but their success in the end has been great. Dividing the number of converts, at all the missionary stations, among the different missionaries employed, there is, on an average, a greater number to each than is usually found in the churches of New England. Besides, the benefit of a heathen conversion is to be reckoned in a ratio of *increasing* benefit, involving generations yet unborn. With the conversion of one heathen, is connected that of all his posterity, at least, to the profession of Christianity: with the conversion of a tribe, or nation, that of the whole country, down to the end of time. Are not the consequences important? Let the Baxters, Howards, and Buchanans of England

declare how great the benefit of the first missions to that country. Suppose England had not been visited by missionaries. Where would be all the benevolent operations her churches are now carrying on? Where would be all the souls that have lived and died there, since the mission of Augustine? Where would be the privileges of our own happy country? There is certainly good done abroad—vast, unquestionable good; and if this is not detracted from good which needs to be effected at home; if in fact there is more done for domestic improvement than there would be without the excitement of foreign missions; if the missionaries, who go abroad, are not lost to the church at home, but are still able to speak to us in a voice not less thrilling, or rousing, because it comes thundering over the great waters, or issues in deep tones from the western wilderness; then, plainly, to promote the universal diffusion of Christianity—which should be the object of every Christian—then, plainly, we should not restrict ourselves to our own limits.

V. *The American churches can plead no exemption from service among the heathen, which all others cannot plead with the same propriety.* It is unnecessary to enter into a particular comparison of our wants and resources with the wants and resources of other christian nations. Within the limits of that nation, which maintains the greatest part of the missionaries abroad, there are in Ireland alone, not less than four millions of Roman Catholics, who certainly need religious instruction, not less than our most destitute inhabitants. As to the resources of our country, no nation is more favoured either as to the means of raising up, or of supporting missionaries. If there are not many overgrown fortunes, there is some-

thing in the hands of almost every one, and the facilities for obtaining an education are very considerable. Many young men too stand ready to become the messengers of the churches and the glory of Christ.

Shall we then selfishly contract our views within ourselves, forget the more unhappy members of our father's family, and harden our hearts against our poor brethren? Where will our indifference leave them? To go down, as they have gone down, from age to age, in unbroken succession, to people the dark world of wo. For when will it be, that the pleas now made for folding our hands, may not still be made? Never! never! Did the church by confining its efforts within its own borders become better prepared to convert the world? No, it was beginning the enterprise that roused christendom. Shall we now travel back half a century towards the dark ages? Our own good forbids it. Shall we in any way attempt to stop the present grand system of operations and leave the heathen to perish, while no man cares for their souls? I need not say humanity forbids it, for you cannot be deaf to the deep sighs of wretchedness reverberated from every part of our western wilderness, or to the shrieks of despair, which howl in every blast as it sweeps over the wide rolling waters of the East. And surely religion, that religion, whose spirit is benevolence, a benevolence, which requires us to love our neighbour as ourselves, forbids it, for these our neighbours, are perishing while we have the means of saving them. Let us for a moment place our soul in their soul's stead. Let each one of you fancy himself a heathen, in a heathen land. Through age or sickness you draw near the grave. Your friends, that they may not be defiled by a dead body, convey you into a wil-

derness, or to the side of some river, and leave you there with a bottle of water and a morsel of food to languish and expire. As death approaches, you turn your heavy eyes around for some friend to wipe the cold sweat from your face, and hold your aching forehead. But no friend is near. You see only the jackals gathered round you to tear you limb from limb, and the vultures flying over with horrid screams, impatient to pick upon your bones. Yet it is not the sight of these, it is not the sinking feeling of loneliness at this distressing season; it is not the keen pang when soul and body are parted, that brings the intense anguish, the nameless horror;—It is the despair, with which the soul looks into a dark and bottomless gulf. On the dying bed of the Christian, heaven opens, but no ray of revelation cheers your prospect. Hurried by fiends to the bar of God, your soul receives the appalling sentence, "Idolaters shall have their part in the lake that burneth with fire and brimstone." While there sinking in the devouring flame, you see Christians rising to glory, can you doubt for a moment what benevolence required them to do for your salvation? Whatsoever then ye would that others should do unto you, do ye even so to them, for this is the law and the prophets.